

Korea - M. G. 1907

The
Religious Awakening
of
Korea

AN ACCOUNT OF THE REVIVAL IN
THE KOREAN CHURCHES IN 1907



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A KOREAN METHODIST PASTOR AND HIS WIFE

THE RELIGIOUS AWAKENING OF KOREA

An account of the revival in the Korean
churches in 1907

BOARD OF FOREIGN MISSIONS
METHODIST EPISCOPAL CHURCH
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Introduction

"He shall baptize you with the Holy Ghost and with fire." Korea has received her baptism of fire. The year 1907 will ever be memorable for the revival which involved the whole country. This constitutes the divine inauguration of the Christian Church in the land of Chosen.

The signs following have confirmed the genuineness and thoroughgoing nature of this miracle of grace. The trials which have come upon the native church attest the above statement, for during these days of persecution the native church has been steadfast in loyalty to Christ.

The story of this divine visitation is told by two witnesses under the figure of The Storm—a thrilling story of the chief incidents of this event. May the churches read it and be moved to assist in gospelizing Korea in this generation!

M. C. HARRIS.

INCREASE IN CONTRIBUTIONS OF THE KOREAN CHURCH FOR A DECADE

1907 \$27,018

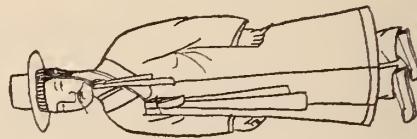
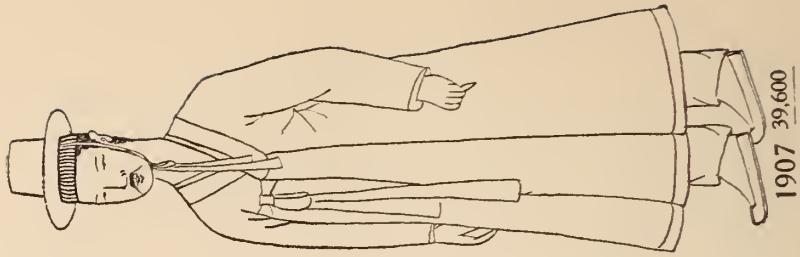
1905 \$7,201

1903 \$4,309

1901 \$2,910

1899 \$1,795

1897 \$1,000



1898 2,000

1900 3,000

INCREASE IN SIZE OF THE KOREAN CHURCH FOR A DECADE

Foreword

Scarcely more than a decade ago Korea was known to Western lands only as the "Hermit Kingdom," but by reason of events over which she had no control, she has come into prominence unknown to her previous history. By reason of unkind, not to say cruel, treatment at the hands of her neighbors the people have become deceptive, suspicious, and untrustworthy, but they are rarely, if ever, cruel. They are affable and generous, and when their confidence has been gained they are trustworthy. Mentally they are not very alert but they are willing to be instructed, and where the young people have access to schools they prove to be apt students. It is not strange that they are a "backward people," when we remember their age-long environment of corrupt government and false systems of religion which have no uplifting power. When his environment is changed by the Christian religion, as it is sure to be, the Korean will develop into a man mentally and spiritually.

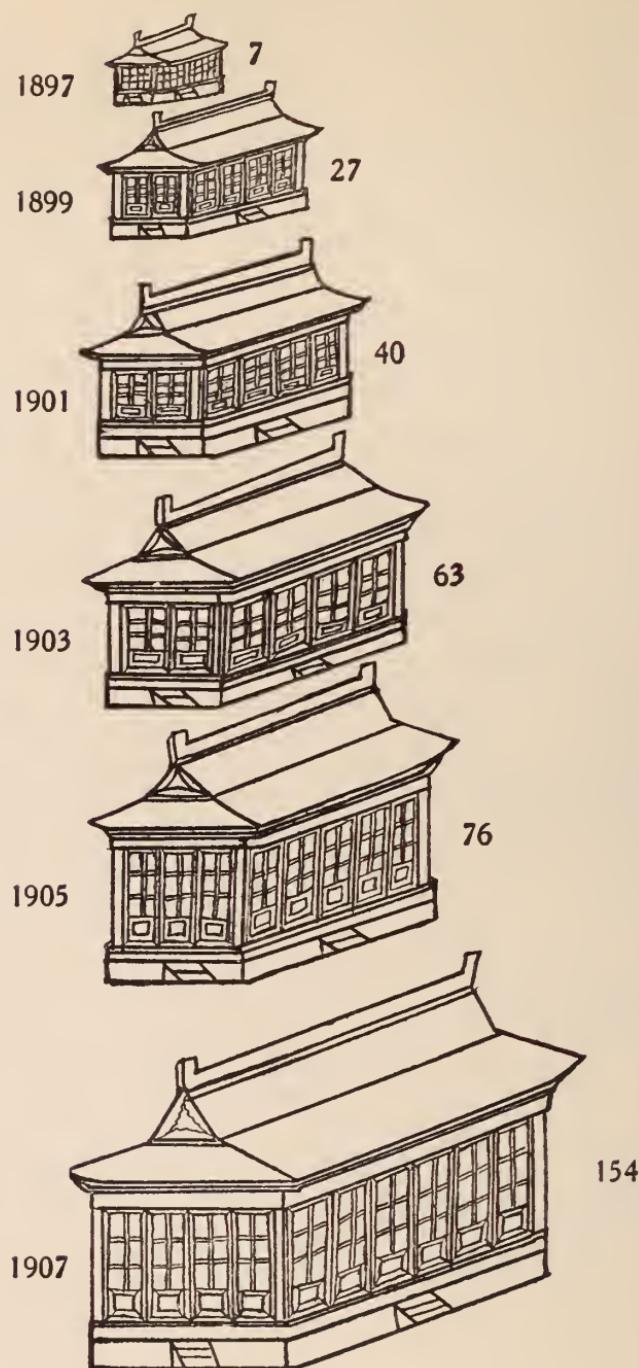
The Koreans seem now to be especially prepared for the acceptance of the gospel, and there is ground for asking Isaiah's question: "Shall a nation be born at once?" It was the writer's privilege to visit Korea in 1893, when our mission was eight years old. Then we had, in Seoul, the capital, a small chapel, the only one in the kingdom. Now we have two large plain brick edifices in the capital and numerous churches and chapels scattered throughout the country. Then there were less than one hundred members and probationers. Now there are more than 40,000 members, probationers and enrolled seekers. A great religious awakening has been prevailing throughout the country during the past few years and appears to be constantly widening in its sweep and power. Of this great movement this volume gives most interesting and thrilling account. The authors desire that their names be not published. It is enough to say that they have been toilers in Korea for many years and know whereof they speak. The writer visited this country in June, 1907, traveling extensively through the country, visiting several centers, and from personal observation bears witness to the marvelous work now going forward, as described in this volume.

The reader will be convinced that the Board of Foreign Missions has acted wisely in appealing to the church for a special offering of \$100,000 with which to "HELP KOREA NOW."

New York, January, 1908.

A. B. LEONARD.

INCREASE IN NUMBER OF SCHOOL BUILDINGS ERECTED BY THE
KOREAN CHRISTIANS



The Religious Awakening of Korea

The Breaking of the Storm

The present is a time of widespread manifestation of the presence of God in mighty power in the hearts and lives of men. So mysterious is this manifestation that it is clearly independent of human direction, appearing in widely separated regions of the world, and in diversified manner, yet always distinguished by two characteristics which serve to identify it. These two characteristics are prayer and the descent of the Holy Spirit. In illustration of this we have the great revival in Wales, the outbreak in Australia and the overwhelming storm in Korea. All these were intimately related to the power of prayer in their inception, and marked by unusual manifestation of the power of the Holy Spirit during their course.

A study of the experience through which the Korean church has passed shows that it was not a sudden outbreak, unrelated to any adequate cause, but that a train of clearly indicated events led up to it. To find a starting point in this train of events we must go back at least to the work done by one of the missionaries of the Methodist Episcopal Church, South, at Wonsan. Especially prepared by a deep and marvelous experience through which he had personally passed, on the invitation of the missionaries he visited several of the mission stations and conducted special services. Two results followed: one, a conviction in the minds of the missionaries of their own deep need of seeking God in prayer, and the other a new conviction in the hearts of the Korean Christians of the awful character of sin.

Thus previously to the outbreak of this spiritual storm the missionaries in Korea had been called upon to pass through experiences which set many of them to thinking deeply and seriously of their own spiritual condition, of their relation to the native church, and of the numerous and extremely difficult problems which confronted them in their work. The missionary body itself was in a state of intense longing and expectancy in the presence of God. Thus one of the most important characteristics of the divine visitation which we are about to describe was the fact that it began among the missionaries and that its effects upon many of them were no less far-reaching and remarkable than its effects upon the native church. There was a revolution wrought in habits of thought, a breaking down of lifelong prejudices, a sweeping away of old barriers, and a coming into union of heart and purpose to find in Christ, each for himself, the fullest possible experience of complete salvation as God had revealed it in Christ.

During the month of August, 1906, the missionaries residing in Pyongyang were moved to seek a deeper experience of God's power in their own lives, and for this purpose meetings for Bible study and prayer were held for eight days. Utterly unconscious of what would be the actual result of their prayers these meetings were carried on with a sincere purpose to receive at

God's hands just the experience that he had for them in just the way in which he might be pleased to give it. It is useless to speculate upon what would have been the result had God lifted the veil of the future and revealed what the end of the answer to their prayers would be. It is certain that the hearts of some would have failed them and they would not have had the courage to press on.

The first concern of the missionaries was for the Korean church, and the Methodist and Presbyterian stations united in an effort to bring it under the cleansing and vitalizing power of the Holy Spirit and thus to make the Korean Christians sharers with them in a like precious experience. In response to the suggestion of the missionaries hundreds of the Korean Christians covenanted to spend one hour each day in prayer for the outpouring of the Holy Spirit. This concert of prayer continued until 1907, when in the first week of January at a meeting of the Presbyterian Church in Pyengyang City the Holy Spirit literally poured forth on the people and the fire of His presence spread rapidly throughout the whole city and the surrounding country until it enveloped alike both Presbyterian and Methodist Churches and schools.

The storm was on. Its course may be gathered in an incomplete way from what is to be told here, but it would be no more possible to write a description of this revival and give an adequate idea of what took place than it would be possible to write a description of some terrific conflict of the forces of nature as witnessed by someone standing at the storm center. Suffice it to say that it lasted from January to June, and after creating anew the church in Pyengyang City, it spread to the country and far to the south until its influence was felt in every mission station throughout the empire. The reader will note that mere figures hardly appear in connection with this manifestation of God's power in Korea. It would no more be possible to convey an idea of what it achieved by mentioning numbers of converts added to the church, though there were thousands of these, or numbers of Christians who were led out into the freedom of a new life in God, than it would be possible to express the majesty of God in the three dimensions known to mechanical science.

One of the first features to be noted in connection with this divine visitation was the spirit of deep-seated and intense antagonism which at first opposed it. At Pyengyang City many of the church leaders were violently against it. At another place one of the missionaries announced that if any of his people confessed such sins as had been revealed during the work at Pyengyang, he would promptly expel them from the church. He found, however, how vain were such statements when eventually the church was shaken to its very foundations, and to have carried out his dictum would have left him without any church members, while by not carrying out his purpose he had a cleansed and newborn church, possessed of a power never before known. At a third place some of the official members of the church were ready to mob the messengers who came to urge upon them the necessity of seeking complete cleansing at God's hand, but before the meetings terminated they were only too glad to fall prostrate at the foot of Christ's cross and acknowledge that their antagonism had been against him. Probably the most striking instance of this antagonism was found in the case of the Korean pastor and official members of the Methodist Episcopal Church in Pyengyang, a church with a membership of 1,700. The pastor and official

members had seen the effect of the revival on the students in the mission school in Pyengyang and the agony because of sin, and, as the physical demonstrations which accompanied it were so violent that they attributed them to demoniacal possession rather than the work of God's Spirit, they decided to spend their whole strength in antagonizing the movement. On a certain Friday night, however, their pastor attended a students' meeting held in the high school and there occurred a scene which will never be forgotten. When he entered the chapel of the school he saw a score of young men sobbing over sin-filled lives, and prostrate on their faces on the floor, while as many more were on their feet awaiting an opportunity to confess before the people the sins and crimes of which they had been guilty. As this Korean pastor sat watching the scene with his face pale and drawn, a young man suddenly crossed the room and knelt by his side and sobbed out a confession; another followed him and then another until he was besieged with sobbing penitents. Nearly all of them added to their confessions the statement that he had misled them into the belief that evil spirits were the cause of this mysterious and wonderful manifestation. They assured him that they now knew this was the power of God's Holy Spirit and then pleaded with him to join them in seeking a spirit-filled life. Soon he too was overwhelmed with sorrow and conviction; in silence he left the chapel, returned to his home, and remained a whole day in an agony of remorse. Thus convicted of his sin, and completely changed in his whole heart attitude toward the movement, he went about throughout the city the following day searching for those whom he had influenced to oppose the meetings, and humbly confessing his wrongdoing he asked their forgiveness. From that time this pastor became the most conspicuous leader among the churches of his denomination in the work of the revival.

A second feature of the revival was the great mental distress and physical agony through which most of the penitents passed. This can be illustrated by the scene which took place the first Sunday morning of the storm in the Central Methodist Episcopal Church in Pyengyang. The church is the largest in our connection in Korea and was filled to the doors, probably two thousand people being present. One of the missionaries was in charge. After a short sermon the meeting was thrown open to the people and immediately a young man prominent in church work arose to his feet and in tears and groans confessed to a sinful life. When he had finished speaking he flung himself on the floor in great agony and cried out for mercy. Then followed a scene that is beyond description. Men all over the church were stricken to the floor, as though hurled there by thunderbolts. They literally writhed in their agony while the house was filled with cries for mercy. So great was the distress in every direction that no one could turn to this or that particular one to give aid; indeed, the only aid that stricken ones desired was the privilege of rising to their feet and confessing their sins. They seemed almost impatient of human attempt at succor, or effort to give direction to their thoughts.

Scenes of this kind were repeated daily. They would come upon the meetings without notice, and men of different temperaments were all affected alike. One particular illustration suggests itself. At a later meeting than that described above, when the opportunity was given the congregation to take part a man who had been a church member for ten years, arose to his feet to confess his sins of disloyalty to Christ. He was a man who had been

working for a number of years for members of the missionary community as an overseer of gangs of coolies employed in the erection of mission buildings, a position which demands force of character and energy. Previous to this particular meeting this man had spoken of the revival in a frivolous manner, being highly amused by the idea of himself in the role of a penitent going to church to make confession with the rest. When he arose to speak on this occasion he made a rather striking appearance. He stood well back on his heels, rugged, calm, and with his face turned slightly upward, while he spoke in measured tones. He appeared to be so self-possessed and undisturbed that the leader of the meeting felt that his attempt at a confession was either perfunctory or mocking. This fear was not a groundless one, for certain incidents had happened a few days previously which had caused the leaders to keep watch against any tendency to simulate the distress of real penitence. As this man began to speak the first sin he confessed was that of embezzling funds that had been intrusted to his care. The words had hardly passed his lips before he was stricken to the floor and writhed there as though in torture. Soon he was again on his feet and for a moment continued his confession when he fell over backward, as though struck in the face by a violent blow. He lay there for some time unconscious. The mission physician, who was present at the same service, immediately went to him and spent a few moments in laboring for his restoration. On returning to the platform he reported that the man showed unmistakable signs of prostration. His pulse was faint and he had become unconscious. A number gathered around the stricken man, but on request of the pastor they retired and left the penitent in the hands of his God. Indeed, there was so much distress in every part of the church that there was little reason for caring for this man more than for the others who were also in distress and who were so numerous that the task of succoring each one individually was an impossibility. After a while the unconscious man recovered and again attempted to rise. Several noticing his desperate struggles went to his assistance, but without avail, for his agony was so great that it was impossible for him to continue his confession that day.

At this meeting there occurred an incident which illustrates the terrible character of some of the confessions made and which we relate with great hesitancy, as it might lead the reader to think that the Korean church had been composed of unconverted people. While it is true that many of the early converts know little of what is required of a Christian, yet the purity of the life of the Korean church as a whole will compare favorably with that of the Christians in any land. No Korean is permitted to hold relation as a church member who has not given up all heathen practices; and among other things particular emphasis is laid upon the observance of the Sabbath. Missionaries of all denominations are unanimous in the opinion that the church in Korea had been, preceding the revival, equal to that in any other mission field in the world in the spiritual power and piety of its individual members. It should be remembered that this revival began in the hearts of the missionaries, among some who seemed to lead the most blameless lives, and in the native church the work also began among the most spiritual preachers and helpers. This will indicate how thorough and complete was the work of the Spirit, who hesitated not to uncover the deepest depths of human hearts. The incident about to be related was one of many, and will give a hint not of the low grade of Christian living in the church but of the dark

lives of a people without God, the terrors of which life they have not been able to forget even after a spiritual reformation.

The meeting one evening had continued with unabated power till nearly midnight, and the leader was anxious to close and allow the people to return home, for they were so thoroughly exhausted that they needed rest. When the time of closing arrived a large number of young men were still on their feet and had been waiting some time for an opportunity to confess their sins. Among them was a young man not over twenty years of age. He was laboring under such terrible agony of mind that permission was given him to speak. This is the story he told: "Not long ago my mother died leaving to my care my baby brother. I did my best for him. I fed him with patent foods that I was able to secure from the Japanese drug store. I cooked up rice into a gruel thinking that he might like that, and sometimes I went to the saloon and bought wine for him, but all the time the child fretted for his mother and cried for hunger. It was impossible to stop his crying. O, dear, O, dear, I could not stop his crying. Then—then, I wished he would die! I wished he would die! O, dear, O, dear, I wished he would die!" At this point he wrung his hands again and again, while his face was livid and contorted with anguish. He paused and in his distress gasped for breath several times. Then he continued: "I wanted him to die—and one day I went out of doors and hunted for a block of wood." He paused and again panted for breath, then continued rapidly: "I picked up an old wooden pillow and came into the room. I seized the crying child and dragged him into the middle of the room and beat his head—I beat his head till he was dead! dead! dead!" On the instant of wailing out the last exclamation the young man fell to the floor, himself as dead, and remained so a long time after the meeting had closed and the people had returned to their homes.

How was this confession received? Like the confessions of many others. It sent a shudder of horror over the congregation, and threw many prostrate on their faces in sobs and prayers. In this connection another question might well be asked. When the souls of men are loaded with the guilt and woe of awful crimes where may they go to unload their guilt before God if they are debarred from the house of God? The horror of listening to those confessions will abide with those who were compelled to listen as long as memory lasts. It was often impossible to even look upon the faces of those making these terrible confessions. It was an exceptional time, one that rarely comes in the history of the church. Confession and contrition which all the instruments of torture known to the terrible penal code of Korea would have been utterly impotent to bring about were produced by the power of God's Spirit.

Great amazement fell upon the city. The sobs and groans of the penitents could be heard for a great distance from the church and the protracted character of the work filled the city with wonder and fear. Many people were attracted to the meeting, some of whom came to make sport, while others, filled with the spirit of enmity, sought to break up the meetings. Stones were hurled at the building and some came crashing through the glass and fell upon the people while at worship. Thefts of shoes occurred. In Korea, instead of removing their hats, men, when they enter the house of God, remove their shoes which are left at the door, so that, where in America a man might lose his hat, in Korea he would lose his shoes. Probably the most diabolical attempt to break up a meeting occurred one night when there was an immense audience of over two thousand persons

present, more than half of them being women. Among these was a certain man's wife who was an earnest seeker and had determined to become a Christian. This the man wished to prevent, and he came to the church on that particular night resolved to find her and take her home. Being unable to discover her among the great crowd present, he deliberately paused at the door on the woman's side of the church and began to yell "Fire, fire, fire!" with all his might. As the cry came in through the door the vast audience of women sprang to their feet in terror while the men of the congregation, who were separated from the women by a small lattice screen, also arose in fright. Immediately the church was in a panic. When the terrible rush and struggle was over more than ten women and girls were carried in and laid on the floor of the church apparently dead. Fortunately these fears proved unfounded, and though some were seriously injured no deaths resulted; but the memory of this terrible panic, the result of the hatred and callousness of one man, remains today in the church of Pyengyang.

There was some fear that this event would fill the minds of the people with such terror for the place in which it had happened that they could not again be induced to go near it. But it proved otherwise. The meetings continued with unabated interest and, most remarkable of all, one of the lady missionaries who visited the injured persons the next day found that they ascribed their experience to divine anger and punishment for their failure to become Christians, for all of the injured except one were not Christians, and they assured the missionary that as a result of it they had determined to become followers of Christ.

During the course of this visitation of God thousands of the unconverted united with the church as inquirers; yet this large ingathering of the unconverted belongs to the indirect rather than the direct results of the revival. The Holy Spirit performed his special work upon the church membership and the terrible manifestations of distress and agony were confined largely to the Christians themselves. Now that we regard the visitation from the after-point of vision, this is not difficult to understand. Among a people like the Koreans there is no definite and clear idea of the true and terrible character of sin, so that when first converted they are not prepared to manifest the deep and awful conviction that is found among those who have been taught what sin really is. This fact has led some into believing that the Koreans are incapable of deep feeling. This revival, however, has shown that having once come under the power of even a semi-Christian environment, and placed themselves in a position where the Holy Spirit can work on their hearts, they are as capable of an overwhelming sense of sin as any people on earth. The one cry of the Korean church was for heart cleansing.

The Awakening of the Students

The story of the revival has indicated clearly that it was not confined to the meetings held in the churches, but was universal. The power of God rested continuously on the people, so that in their homes and places of business and wherever they were in the habit of going the same phenomenon appeared. This was particularly true of the educational institutions of the missions, and of this phase of the revival the story is most interesting.

The Methodist and Presbyterian Missions in north Korea have always carried on their work with the fullest coöperation, and the good fellowship that has prevailed among the missionaries, not only socially but officially, has resulted in largely increased efficiency. The unity which prevails among the missionaries has its best expression in the Pyengyang Union College and Academy, which with a common plant and a union faculty is a very successful educational institution of over three hundred students. These early came under the power of the revival. The student body offered splendid material upon which the Spirit of God might work. It was composed of the choicest young men from the churches throughout the north as well as from the city itself. It is a noteworthy fact that at the time of the outbreak of the revival every student was a professing Christian. The story of God's visitation to the school in Pyengyang wonderfully illustrates the fact already mentioned that the revival was a special blessing to the Christian community. It will be impossible to estimate the importance of this fact coupled with that other fact that, in cleansing the student body, God was reaching, through its most promising followers, the entire church in north Korea.

The opening of the second school term began while the revival was in the height of its power. The students fell under its influence even more readily than had the general membership of the church. During the first week so deep was the feeling among them that it was a practical impossibility to take up the work of the school. The Spirit of God moved so mightily upon the students that it was not possible for them to direct their thoughts to their studies. After the first break of the storm had passed, and they were able to get to their books, they would study in quiet interest, but during the day, when an opportunity was given them for prayer, scenes of overwhelming sorrow for their own sins or for the sins of fellow-students would be repeated. Previous to the opening of the school some of the resident students in Pyengyang had passed through the fire in the meetings held in the churches, going through all the terrible experience of agony for sin. Prayer meetings were held by the Korean members of the school faculty in the study of the principal, beseeching God that the coming term might be marked by the conquest of the entire student body. One morning while one of these prayer meetings was in progress in the study the two missionaries in charge of the school were kneeling together in another room praying for relief from the burden for the school that had been rolled upon their hearts. Swiftly the answer came. Upon the meeting in the study the Spirit of God fell; cries and sobs of anguish filled the room and continued until the students were overwhelmed and prostrated by the sense of their guilt. The two weeks that followed were dreadful and wonderful. As it was the time of the preliminary examinations the hour of four o'clock in the afternoon was set aside for student meetings which were held without any visible leader; but the Leader was there in all his power and majesty, and terrible was the manifestation of His presence. If men ever discovered the terribleness of sin when revealed uncovered in the presence of God, they did in those days. First came the physical distress, penitents beating the floor with hands and with head, and their screams and outcries were as though the demons whose name is legion were tearing them; then followed sobbing confessions of sinful and unclean lives. One general characteristic of these seekers was their conscientiousness. No half work, no superficial skimming of the surface would satisfy them. If any of them allowed himself to be

betrayed into being satisfied with less than complete cleansing, he would soon discover how futile were his attempts, and would be brought low at the foot of the cross there to remain on his face until God had completed His work.

The experience of one of the most promising students is illustrative. He early came under the influence of the revival, and after a severe mental struggle of several days he felt convinced that in spite of it all he had yet failed to obtain the full pardon of his sins. On a certain night he met with three comrades and together they spent the greater part of the night in prayer mingled with mutual confessions of their sins. Late the next morning he appeared at the study of his pastor to perform some routine duties expected of him and apologized for being late by explaining the manner of spending the night with his friends. His pastor asked him whether he had secured the peace that he so earnestly sought. He replied in the affirmative, and his pastor with the desire of directing his thoughts and encouraging him talked with him on the subject of a life without sin. That evening the meeting at the school was one of great spiritual power. The distress and agony shown by the students produced a scene never to be forgotten. The slain of the Lord were lying where they had fallen in different places; they literally covered the floor. The hour was drawing toward midnight and it was necessary to close the meeting, yet more than thirty boys were still standing on their feet and some of them had stood for hours waiting for a chance to unload the burden of sin on their souls. It seemed hard to send these young men away with their burden still unrelieved, but the hour was so late that finally those in charge brought the meeting to a close. The young man to whom we have referred, and who had stated that morning that he had found pardon and peace the night before, was noticed to be in tears. This, however, did not attract any attention. Most of the people had withdrawn from the room but the young man remained. One of the lady missionaries, noticing his distress, went to him and taking his hand repeated the pastor's question of the morning, "Have you obtained peace through faith?" With a great sob he broke out, "O, no, no, I have no peace." He went to the most distant corner of the chapel and throwing himself on the floor wept in sorrow. Presently in the bitterness of his anguish he sent someone to call his pastor. When the latter appeared, he cried out: "I lied to you this morning. I wanted you to think that I had obtained that which the others had obtained. I wanted you to think well of me, so I lied to you. I have no peace of heart. O, what shall I do?" That night he with a number of others spent the whole night in prayer and confession of sins. God then visited them in power. When the morning dawned the blessing was his, and with a heart filled with gladness and joy he proclaimed his new experience to all whom he met. Cleansed, purified, and empowered of God, he immediately assumed a place of prominence in the church and of influence over his fellow-students. Later he was one of a number who volunteered for the Christian ministry. There were others like him, and, though few in number, they formed a steady element during the terrible scenes which followed, for in the midst of the confusion, grief, and dismay of their fellow-students this advance guard were able to testify to the sense of pardon, peace, and joy.

Another notable characteristic of this revival was the introducing of the students to a life of intercession on behalf of their comrades. Those students

who had already received the blessing spent hours every day in prayer, and some passed whole nights on their faces before God. It is in this fact that the explanation must be found for many of the results which attended the revival. Korean Christians and foreign missionaries alike discovered the real meaning of intercessory prayer. After a confession of terrible guilt on the part of one man a missionary knelt to intercede for him. As he prayed the missionary fell prostrate on the floor before God, as though crushed there by the awful weight of the other's guilt and woe. It seemed as though he himself was suffering in the place of the other and would die if relief were not granted. Does not this give us a hint of the true meaning of Christ's suffering in Gethsemane?

This feature of intercessory prayer became a marked characteristic of the meetings themselves. A number of the young men as soon as they would enter a room where a meeting was to be held would fall on their faces before God and remain throughout the entire service utterly oblivious of the course of the meeting but remaining with arms of faith outstretched to God while the tumult of repentance, confession, and grief over sin rolled and surged all about them. At one of the meetings an opportunity was given to all who had any ill feeling toward anyone present or who had wronged another in any way to make confession and ask forgiveness. The scene that followed can only be hinted at. The meeting broke into numerous groups of students weeping in each other's arms, nor did the members of the faculty escape, for boys who had been unruly or disorderly were weeping at their knees or hanging about their necks. The characteristic faults of the students, the little sins that so easily beset the boy at school, the "cribbing" in examinations, thieving and falsifying, spites and grudges were confessed, and in the act of confessing cleansed out of the soul.

There are a number of other schools, boys', girls', primary, and night schools, in and about the city, and these were all soon ablaze with the fire of the revival. As there are over a thousand students in the mission schools in Pyengyang alone, the importance of this fact will be easily recognized. The revival in the high school continued until every student had felt its power and fully nine tenths had come into a conscious experience of being born again. The result on the life of the school was immediate and radical. Private devotions were carried on faithfully night and morning by every student, while two thirds of the entire student body could be found in the retiring prayer room of the school every day. Many of them heard the call to preach, and each Sunday groups of students could be found throughout the city and in nearby country villages preaching the gospel. Many voluntarily made an offering of their time and energy for the work of preaching and teaching during the summer vacation. Thirty-three of the boys of our mission took definite appointments for this work with no other return than that of their food during the time of their labors. One student who had received permission to go home for a few days came back with a shining face telling of the blessings he had received. His father's and mother's religious experience had been deepened, and an uncle had been converted to the faith. The people of his native village had met in the little church to hear him preach every night while he was there, and the power of confession came upon them with the same manifestation as in the city. Ten persons gave in their names as seekers, and plans for a new church and girls' school were set on foot.

The fruits of the revival were further seen among the students in other ways. There was a greater application to study and a marked deference to the wishes of the teachers. Discipline became comparatively easy in dealing with the majority of the students. The roots of bitterness and jealousy were removed, and it was not an unusual thing for the boys to begin their ordinary class work, such as the work in geometry, with silent prayer. The revival did for the character of the students what many years of training could not have done.

In addition to the high school there was another body of students of even more importance upon whom the revival wrought a marvelous work, namely, those who were looking forward to the ministry of the church. For many years there has been a wonderful turning of the Korean people toward the church and the increase of followers had completely outdistanced the ability of the church authorities at home to supply the necessary workers to care for them. This lack of missionaries had compelled the placing of burdens of responsibility upon the shoulders of native workers long before they were adequately prepared. The loyalty and devotion of the church in Korea has excited the admiration of all familiar with the facts. The helpers and preachers were diligent in their work and zealous to lead their countrymen to become Christians, but there was no regular ministry among them such as we understand by the term. The men engaged in the work were lay workers who, while admirable in many ways, yet up to this time had no adequate conception of the call to the Christian ministry. These lay workers number in the aggregate throughout Korea several hundred, and in order to prepare them for their work Bible institutes and training classes are held from time to time at the mission centers. These are always times of intense interest. The men will come to the designated center, many of them carrying upon their backs the rice necessary to serve as their food during the time of the class. Here they will remain from two to four weeks at a time diligently studying God's Word for eight or ten hours a day under the leadership of the missionary and his assistants. It was at the great class held in Pyengyang in December, 1906, preceding the revival, that the attention of the workers was called to the claim of the Christian ministry upon their lives and they were asked to personally consider the matter. No effort was made to force any of them to a decision and no undue pressure was brought to bear. For a week, however, the matter was most prayerfully considered by the entire class. On the final Sunday an opportunity was given to those who had reached a decision to enroll themselves as volunteers for the ministry. Then, as though God had himself sent out the command, one hundred and seventy-six Koreans stepped out from the ranks of the believers and consecrated themselves as volunteers for the Christian ministry. Many of these were from among the finest young men that were in the church. It is doubtful if in any land such a large body of volunteers for the Christian ministry ever enrolled themselves on a single occasion.

When the missionaries came to view this body of stalwart young men, and caught a vision of the task which awaited them of training and preparing them for their lifework, a feeling of dismay came over them, for none felt equal to the task. And yet the necessity of training them was imperative, for these men were comparatively recent converts from the old life. They personally recognized their need of training and were full of intense desire to make adequate preparation for their work. Most of them were

willing to pay any price in the way of hardships and self-denial to achieve this. As far as the attitude of the student body was concerned there was little to be desired. But in Korea our equipment for a work like this both in men and institutions is pitifully inadequate. It takes many tens of thousands of dollars and much ripe scholarship to train the candidates for the ministry in America. As the missionaries confronted their task in Korea, and recognized the immensity of the needs and the poverty of resources, it is little wonder that they were appalled. The revival was God's solution of the difficulty. It was in full swing when the class of volunteers for the ministry assembled in Pyengyang City for a month of theological instruction. From the first day the power of God was upon the class and it swept through them until the last man had been cleansed and purified.

The same fact which has been noted in connection with the experiences of the high school students appeared in connection with the theological students, namely, that the best men, those who were supposed to be the most spiritually minded, were the first to be overwhelmed with the new experience, and their distress was not less than that of those not so well instructed in Christian living. The history of one member of the class may be taken as typical of this. A sturdy northern man had been a Christian for ten years. Moreover, before giving his heart to Christ he had been an earnest seeker after truth. In Korea people of this kind often appear, and are much honored for their piety and sanctity. It is usual for them to resort to some lonely mountain and there live the life of a hermit, giving themselves to fasting and prayer. Following this custom, this man spent two years living this life, and refusing to have intercourse with his fellow-men: alone, with little to eat and scarcely clothing enough to keep him from suffering during the severe winters, he spent his time in studying the classics and bringing his body into subjection. Though outwardly he appeared to have obtained his wishes yet deep in his own heart he was conscious that only failure had met him. He was still the same man that had gone into the wilderness, with the same weaknesses uncorrected and passions unchanged. The emptiness and futility of such a life grew upon him and filled him with disgust, and abandoning it he sought again the fellowship of men. This reaction caused him to plunge into the other extreme and he joined the army where his life was the exact reverse of that for which the journey into the wilderness had stood. It was during his career as a soldier that he became a Christian and joined the church. This proved his salvation. He brought into the church life the same intensity of purpose which had marked him as a hermit and as a soldier. He was soon filling a position of responsibility in the church work, and in order to be able to give all the time possible to it he resigned his post as a petty officer in the army and, returning to his father's home, settled down to the life of a Christian farmer. He began house-to-house visitation throughout the town and the adjoining villages, telling the glad story of his own salvation and urging others to seek Christ. As the believers grew in number he conceived the idea of building a church in his native village. A number of neighbors agreed to assist in the matter, and, collecting all they could possibly raise, they united in the project. The little chapel rapidly rose to completion while each day the members of the church hovered about it watching its progress with satisfaction. By the time the rafters were in place, however, their funds ran out and they had no money

with which to pay the bills. Their only resource was prayer and to this they applied themselves assiduously. Many plans were discussed but always with the result that the only feasible one seemed to be to pray again. "No," said the leader, when repeatedly asked regarding the results of his prayers, "there is not a cash." This continued for some time and the work came to a standstill. The skeleton of the building stood there incomplete and the heavens still seemed to have locked up the answer. One day a meeting of all the members was called and after prayer the soldier-farmer solemnly announced to his fellow-laborers that he proposed to answer his own prayers. "Now," said he, "there is our ox, a strong, good animal and worth considerable money. It is the only one we have to do the work on my farm, and what we will do when it is gone I do not know, but God's house must be finished and the ox must help us to do it. I will sell the animal and thus secure money to complete the building. As for the farm, let us trust God that he will take care of our fields." Great indeed was the surprise of the church members at this heroic gift, and great also was their gratitude. He was as good as his word and immediately sold his ox. The church was completed and dedicated to the use of God. Some weeks later the missionary when visiting the village and going to the fields saw this Korean Christian and his brother harnessed side by side to the plow in the place of the ox that had been sold, while the aged father held the handles and followed the furrow.

Born in a spirit of consecration like this, the church grew steadily and rapidly, until today it is the largest village church of the Methodist Episcopal Mission in the north, while the old building has been replaced by a more commodious one. It was inevitable that this Christian should rise to a position of responsibility in connection with church work, and he was soon made a local preacher and placed in charge of a circuit of twenty-two villages. It was with a Christian life of this kind that he came to the theological class in January, 1907. It would seem that there would be very little work needed in the heart of a man like this, yet he was one of the first to fall under the power of God. His repentance and contrition for sin were terrible to behold. The whole past life before he had found Christ, with its dark record of sin, was confessed, while even more intense was his repentance over faithlessness and disloyalty to Christ after he had taken him as his Saviour. God gave him pardon and peace, and all the fierce powers of his nature were tamed and brought into subjection to the law of Christ. This preacher went from the theological class a different and a greater man than he was before he came.

It was men of such character that passed through this terrible storm. Why God should have selected them is a mystery, and yet their confessions revealed the fact that their need of an experience like this was supreme; while the fact that multitudes of fresh converts were coming under their guidance, and upon them fell the duty of leading them in the way of Christ, rendered it the more imperative that they should be cleansed by the purifying power of God.

As the missionaries listened to the confessions of some of these men they could hardly credit their ears. For it was a revelation of the character and the needs of the people which was astonishing. From what came out in their confessions it would seem that no people in the world hide away in their lives so many tragedies as the Korean people. This tragedy of life

has molded their ideas and religious susceptibilities. One may visit any village, choose some individual, and, pulling aside the curtain of his life, find a history hidden away more thrilling than can be found in works of fiction. Though this may seem an extreme statement, yet the revelation of soul life which came out in the revival showed currents running so deep and troubled that the statement appears to us completely justifiable. The scenes of violence and crime, the ruin of individuals and homes, the innumerable cases of oppression and violence which were told would fill many volumes and can be explained only on the ground of imperfect laws and an astonishing disregard of human life. It was into hearts where were hid tragedies untold that God sent the power of his Holy Spirit to redeem and save.

Spread of the Revival

Long before the special meetings were over in the city of Pyengyang manifestations of the same remarkable conviction and contrition for sin appeared in other localities, so that in a short time the entire church in Korea was ablaze, though in varying degrees. This was brought about in two ways. First, visitors from other sections, coming under the influence of the revival in Pyengyang, returned to their homes. Second, there was an organized effort through invitations from churches and missionaries in other localities to send the stronger men who had experienced the cleansing power in Pyengyang to these churches and localities to carry on a well-organized and personally directed revival effort. The results from these efforts were widespread and lasting.

One of the first regions to feel the power of the revival was the North Pyengyang Province, especially the region centering around Yengbyen. This city is the capital of the province and the youngest of the mission stations of the Methodist Episcopal Church. It has been regarded as one of the strongest centers of devil worship in Korea, but already the church has made such an impression on the life of the people that it is said devil worship has decreased by one half while the income of sorcerers has been greatly reduced. Services were held in the city church at Yengbyen and many of the people, especially among the local preachers and workers, were greatly blessed.

Not only was this true of the Yengbyen City church, but even in a more marked degree the revival benefited the country groups. Out in the villages and hamlets, without the assistance and guidance of the foreign missionary, native Christians carried on the work with great success. In one of the far northern groups lived a young man who had studied as a student in the Pyengyang Academy and had there passed through the spiritual fire. As is usual with all true converts, his first thought was for his relatives in his northern home. He hastened back to his native town and at once began to tell the people what he had received. The result was a regenerated and spiritual church. Like a flaming evangel he went from group to group of the Christians in the mountains and valleys of that northern region and everywhere carried the blessing with him. The whole country was set on fire and some of the results achieved were of a remarkable character.

Territory occupied by the American Mining Concession in North Korea is embraced in the Yengbyen District. Here a very interesting work has been carried on which has enjoyed the good will of the mining company and has been aided by them in many ways. When this young student from

Pyengyang visited the native church at Pukchin, one of the central camps of the mines, his message greatly stirred the members. Among these was a young Korean employed in the assay office of the company and regarded as the most trusted native employed on the concession. He became deeply convicted over a crime he had committed during the years previous to his conversion. He had fallen into temptation and had at different times stolen small quantities of gold until he had accumulated the equivalent of a considerable sum of money. After joining the church he hid this gold hoping that he might have the opportunity to make the matter right. His life had become exemplary, but all this time he carried in his heart the secret of his crime. It was at this time that the power of God took hold of him, and convicted him so that he determined to make a full confession of the matter and return the gold. Accordingly, one day he sought the mining officials and placing the gold before them told of his crime and said that while it meant his discharge, disgrace, and punishment he must at all events get right with them and with God. This act produced a profound impression on his employers. The assistant general manager took him by the hand and commanding the moral courage of the act told him that they would forgive the crime and would not discharge him. The result was that this trusted employee of the mining concession succeeded in not only straightening out the crookedness of the past, but in showing himself worthy of the increased confidence which his employers were glad to bestow upon him.

South of the city of Pyengyang is the flourishing town of Yangduk. Here among the hills in the county of Pongsan a number of hamlets and villages have been partially evangelized, and the church which is located at Yangduk is a most promising one. There was a wedding at this church during the time of the revival in Pyengyang and a Korean pastor went there to perform the ceremony. He was fresh from the revival and filled with the Spirit of God. After the wedding he was invited to preach, and as he delivered the message which God had given him the Spirit fell upon the crowd and the men began to stand up and confess their sins. Great distress was upon them, and the anguish and grief which were among the peculiarities of this revival were again manifested. After listening a while the preacher called their attention to the fact that repentance without restitution would be in vain. The crowd had watched at first with a disposition to hoot and laugh at the distress of those who were under conviction. A change, however, soon came over them. No sooner had the penitents heard the suggestion of the preacher that restitution was necessary than some of them arose and sought among those present the people whom they had wronged and confessing their sins asked for forgiveness. In some cases they even insisted on paying them immediately the cost of chickens and eggs and other articles which they had purloined. This made a profound impression on all those present, and those who had at first scoffed and jeered were not only silenced but brought under conviction themselves. The visiting pastor had intended to take the evening train back to Pyengyang City but the people would not let him go; so he remained there and preached that night and the next day, and before he departed the church was regenerated and cleansed by the fire of God.

Chungsan is the prefectoral city of the large county of the same name and is situated high up among tall peaks, from which you can see in one direction the city of Pyengyang, thirty miles away, or in the other direction

look far out over the muddy waves of the Yellow Sea. The church is nestled down at the foot of one of the tallest peaks of the mountain range and from its natural location is a strategic center of our work in that very populous section of the country. Work had been carried on successfully in Chungsan for eight years and the whole county was dotted with Christian chapels. One day the leader of this group of Christians came to Pyengyang and said that he had a strange and inexplicable story to tell. He had not known of the revival in Pyengyang, and as communication between Chungsan and the capital city is difficult and infrequent the church had not heard of it. He had been carrying on meetings in connection with the special services of the Week of Prayer and things had been going along very satisfactorily when to his great surprise they took a strange turn. Men would rise up and confess their sins, he said, and not content with that would break down in an anguish of grief and sorrow over them. The result was that a strange new life had come into the church in a way so mysterious that the leader was quite puzzled by it and hastened to Pyengyang to report to the missionary and to get his judgment upon it. This instance gives evidence that the revival was independent of all human agencies and the power would descend upon the people as mysteriously as the falling of dew. No missionary was present with this church during the days of its revival. The leader himself was a man who was cold and indifferent in his spiritual life, so that he had become a problem, and the missionary in charge had come to regard the man as unfitted for the position. The revival here was but a spontaneous manifestation of the freedom of the Spirit in going where He listed.

The new year either according to the Gregorian calendar or the old Korean calendar (for both are observed in Korea and are only about one month apart) is observed as a time of special evangelistic effort. This is one of the results of the observance of the Universal Week of Prayer. Very often the Korean churches will begin with the world-wide concert of prayer during the first week in January and renew it at the time of the Korean New Year. Chemulpo is one of the strongest churches in Korea. It has a specially strong official board, and at the time of the revival at Pyengyang was under the leadership of a very capable Korean pastor. This church began its usual revival efforts at the time of the Korean New Year, which fell early in February. The official board was aroused to activity, and every afternoon those composing it went out by twos to preach the gospel to their friends and neighbors. Two services were held each day in the church, one in the morning and one in the evening. During these services the character of sin and its consequences were dwelt upon and at the end of the week the church seemed to be thoroughly aroused. Many of the members had tearfully confessed their sins and sought forgiveness, and one hundred and ninety new converts had been received as inquirers. The Korean pastor and the official board felt that the meetings had been successful and had accomplished their purpose, so that it would be well to close them before the interest had died out. This plan prevailed, though a few who had been especially awakened by the services decided to meet daily for prayer, that God would visit the church in greater power.

Sporadic efforts continued after the revival in the Chemulpo church until about the end of March, when two of the Korean preachers in Pyengyang came to Chemulpo by invitation and began special work among the church members. They arrived one night about ten o'clock and the church was

crowded to receive them. Dusty and weary with their long journey, they took time to tell a little of the wonderful work done in the North and retired to rest. The next day they began their work only to find that an intense spirit of opposition was manifested on the part of the Korean pastor and some of the members of the official board. In spite of this, however, the meeting was marked by the Spirit's presence, and deep conviction came upon many of the people, leading to repentance and to public confession. The opposition, however, continued through the week and culminated on Sunday night when a mob gathered outside the church and under the leadership of some of the members of the official board threatened to use violence against the evangelists and run them out of town. This crowd did not attempt to invade the church building but remained outside carrying on a noisy demonstration. There is little doubt that if the preachers had attempted to leave the church during the night of the excitement, violence would have been done them. But finally the crowd dispersed and the next day affairs took a new turn. The pastor and recalcitrant members came to their senses, realizing that they had been misled into opposing the work of the Holy Spirit. From this time on the meetings resembled in power the wonderful scenes witnessed in Pyengyang City itself.

These meetings at Chemulpo would begin as early as six o'clock in the morning and continue practically without intermission until midnight. Sometimes the evangelists would be in the church for twenty-four hours at a time. No long sermons were preached though there were frequent exhortations. There was little singing. The people were there to get rid of their sins through confession. They were deeply in earnest and the hours of the day and night would be spent in this one thing. Church member after church member would await his opportunity, and thus the hours would fly by with no cessation of the torrent of grief, anguish, and confession. As a rule those who passed through this experience did not manifest exuberant or noisy joy after it. Pardon and assurance came to the penitents in Chemulpo, as at all other places, with the same certainty that day follows the night, but hearts were filled with a deep and marvelous peace and souls were awed into silence by the presence of God. The joy of cleansing was so deep and abiding it was not possible to express it in the forms of ordinary human gladness. Confession and repentance were accompanied by ready restitution for wrongdoing. A table was placed in the church where those who wished to restore articles unlawfully acquired might place the evidences of their guilt. This table was soon piled high with stolen goods. It is only fair to say, however, that most of these articles had been acquired before the persons taking them had become Christians. In many cases it was not possible to find the owners. Many of these articles were petty in their character and yet the consciences of the people would not allow them to retain them.

At Seoul the year opened with an intense longing on the part of the missionaries and Korean Christians alike for a renewal of the heart life. Meetings were held in the churches and foreigners and Koreans were benefited, though the general impression prevailed that the meetings were after the usual style and no special increase of power had come. In the midst of these conditions news of the storm at Pyengyang came and stirred all hearts. First, the pamphlet called "How God Came to Pyengyang" was read in some of the homes with longing hearts and with tearful eyes. Some

hastened to Pyengyang in order to share in the work of grace that was going on. A general feeling of expectancy was created that there would be a visitation from God in the capital city. On invitation from the churches in Seoul a Korean elder from the Presbyterian Church in Pyengyang, who was himself a mighty power, came and spent a few days in the metropolitan churches. This was the beginning of an experience of cleansing, which while it continued but a few days and was, therefore, vastly different in degree from that in Pyengyang, yet brought a new life into the hearts of the Christians. The same manifestations of anguish and grief over sin, great distress in confessing, and deep and wonderful power in the life were manifested.

The pastor of the leading church in Seoul was one of those who came under the power of this revival. He had always lived a correct life, and yet formality and indifference had reduced his service for the Master to a mere perfunctory performance of his duties. When the Presbyterian elder from Pyengyang came and the pastor saw the terrific character of the revival he shrank back and hardened his heart against it, determined that he would have no part in opening the way for such a visitation of God among his people. The visitation came, however, and swept over him, but left him with peace of heart gone and a sense of rebellion oppressing him. The missionary in charge of the work was in Pyengyang at this time, but returning joined with his people in the meetings. One Wednesday night after a meeting, during which it seemed that a pall rested upon the people and they were farther away than ever from a surrender to God, a group of young men remained after the service to talk the matter over with the missionary. It was urged upon them that they should simply surrender themselves to the Holy Spirit to do what He might demand of them readily and willingly. After listening to this appeal they all knelt in prayer. There was a terrible soul struggle, and yet one by one with tears and outcries they poured out their hearts to God and surrendered to him. The Korean pastor was one of the first to attempt to pray. For a while it seemed as though no prayer would come, when suddenly, with the cry of a man breaking away from captors who were leading him to the death, the pastor shouted with a voice that rang through the church, "O, Holy Spirit, I do now surrender to thee. I am willing to walk in any pathway that thou mayest point out and will resist thee no longer." It was the moment of victory with him, and from that instant he was a changed man. He had been associated with the missionary in the most intimate fellowship for a number of years. In the early years of the mission he had been employed by the missionary as language teacher. During this time he had become a Christian. The day following the wonderful night he sought the missionary and said: "Do you remember the old days, years ago, when I was your language teacher? You trusted me very much, so much so that you put temptation before me. You were a very careless young man in those days and would leave me in charge of your study with money lying about. I never stole any large amount, but once in a while I used to take a cash or two (about one tenth of a cent) and go out and get tobacco or a drink of wine. I have never told you before, but I want to confess it now and ask your forgiveness. I have tried to reckon up how much I took, and counting interest and everything, I think that fifty sen will cover it. So here it is. Please take it." The missionary took the money, and after speaking words of comfort asked the

privilege of returning the money to the conscience-stricken brother. The latter drew away as though he had been offered a cup of deadly poison. "No, no," he said, "the Holy Spirit has told me to do this and I have done it in obedience to Him. There is no power on earth to induce me to touch that money."

In this church the power of the Holy Spirit was present to heal, but very few of the church members were willing to come under the power of His touch. Some, however, were willing. One night a young man came especially burdened with sin, and seeking to get rid of his burden. He said that when he first heard of Christ he had been filled with unutterable hatred against him. He liked to insult and revile his name. One day he saw a picture of Christ hanging on a wall and he went up and spat upon it. As the penitent spoke these words a cry of anguish was wrung from his heart and he went to the floor as if struck by a blow. Here he lay sobbing out his confession till the Christ whom he had reviled came and forgave him.

Immediately following the adjournment of the theological class in Pyengyang the workers from the Haiju Circuit returned to their homes filled with a zeal for souls and a determination to introduce the revival into their churches. Such an awakening was sadly needed there as the churches were in a very poor spiritual condition. The political disturbances had greatly agitated the people throughout that section and there is little doubt that many of the church members had for a time lost sight of the blessedness of the gospel and were seeking for political aid and personal advantage. Into this environment the workers came back under a great burden for the church. On their way home they stopped at Sinchun, the first point in the circuit, one hundred miles south of Pyengyang. Here they began to tell their story with splendid results. From here they went on to Haiju, where meetings were opened up and the work carried on with great vigor. At first it seemed as though nothing could be done. The heavens seemed black and the hearts of the workers were leaden. God seemed to have forsaken them, yet it was not so, for he had already prepared the means by which Haiju was to be conquered and that in a little village church near by.

Konmi was one of our strongest native churches, but the people shared in the general condition of the circuit and were cold and indifferent at this time. The preacher in charge of this group had gone through the fire at Pyengyang and on his return first sought his mother, confessed his sins to her, and sought her forgiveness. Returning to Konmi he with seven of the church members went to the top of the mountain which rises above the village and there in prayer and confession they wrestled before God in behalf of the church. The next night at the service in the church the conviction for sin was something never before known. Men and women cried in deep agony of soul, and among those who confessed their sins was an exhorter, the chief man of the church. On the following day he changed his mind concerning the revival, however, and declared that it could not be the work of the Holy Spirit, and if allowed to continue, would lead to the ruin of the church. He could not conceive of the Holy Spirit leading men to confess hatred, abuse, slander, adultery, and murder, and on this account declared himself opposed to it. So he prevented the holding of a meeting that evening. It thus looked dark at Konmi for a time, but after much pleading and prayer on the part of the preacher who had come from Pyengyang the exhorter finally gave a reluctant consent and they were again per-

mitted to meet in the church. While the meeting was in progress, suddenly it seemed as though the heavens opened and the Spirit of God descended on the worshipers. The people were overwhelmed, but among those who were affected most strongly was the exhorter. During his attempt to confess his sins he fell to the floor as though struck by a blow. Great alarm fell on the people and they agonized over their sins and pleaded mightily with God for forgiveness and salvation. The leader received pardon and relief and during the following days was greatly used of God in conducting revival services in other villages.

It was this story which started the storm at Haiju. As the visiting brothers related it in the Haiju meeting conviction went from heart to heart and one after another rose to make confession only to find it impossible to continue his story, for they fell one after the other to the floor in shame and confusion pleading with God for mercy. Peace and forgiveness came to every one of them. This continued for a week till nearly everyone in the church had confessed and was made clean. Old debts were paid, hatred and enmity were cast out, and in their place came brotherly love and all were united in the bond of fellowship in Christ Jesus. Thus for over a month from village to village and hamlet to hamlet the work spread until eighteen of the most prominent churches on the circuit had been cleansed and two thirds of the entire church membership had made public confession and had received forgiveness for their sins.

There remains but one place more of which to speak. Two young men from Pyengyang spent a week in Kongju with blessed results. This city is the headquarters of the mission work in south Korea and the center of a district of over a million people with only 16,000 Christians among them. At Kongju itself the church, through the defection of the Korean preacher in charge, had become filled with bickerings and strife. They were in sad need of a revival. Under the ministry of the two evangelists from the north the scenes witnessed in Pyengyang and Chemulpo were repeated in Kongju. Every member of the local church made public confession of his sins and made restitution of things stolen; old-time enemies were reconciled and all started in the new and higher life.

This hasty review of the territory covered by the revival as far as it relates to the Methodist Episcopal Church gives a very inadequate idea of the immense amount of good that was accomplished. Out of it was born a new church and a new ministry in Korea.

The Direct Effects of the Revival

Looking back through the vista of the months which have intervened since the revival, certain results stand out conspicuously as being the out-growth of that experience. One of these was the deepening among the Christians of the knowledge of righteousness and of sin. The teaching of Christianity on those subjects is new to the Koreans, who, while not devoid of the sense of sin and righteousness, have standards different from those we hold. The revival brought upon the heart of the church a deep impression of the exceeding sinfulness of sin and of the everlasting obligations of righteousness. This fact was well illustrated by the experience of a servant of one of the missionaries. The man had been a Christian for ten years. He had attended church faithfully and had always given close attention to all that

was said in the services. During the early part of the revival he took a stand in opposition. To him the scenes of distress furnished a source of amusement. The kitchen where he labored was often made a stage where he amused his companions by imitating the revival scenes. He would throw himself on the floor and pretend to beat it with his fists and amid shouts of laughter go through the physical contortions which were so often witnessed in the church. One morning his employer asked him if he was at peace with God. Mumbling a reply he hastily left the room. At the opening of the meeting the following evening he took a seat among those sitting at the very front of the church, and when an opportunity was given to the people to take part he sprang to his feet and in terrible distress confessed the sins of his life. Among other things he told of the ways in which he had betrayed the confidence of his employer. At last in utter abandon he ran to the platform and crawling on his hands and knees flung himself at the feet of the missionary who employed him and begged forgiveness for all the wrongs that he had committed against him. From that moment he was a changed man. The vice of pilfering, against which he had struggled so long, now stood out in all its hideous aspects; its power was broken, and he passed into Christian freedom and a life of joy.

Another noteworthy effect of the revival was the cleansing of the heart of the individual church member. For many years the church in Pyengyang had been tried and greatly grieved by one of its members. A man by the name of Kim was converted during the early days of missionary work in the north. He had stood firm during times of severe persecution and had identified himself with God's people when to do so was to endanger his life. These facts had endeared him to the hearts of many, but before he had become a Christian he was a victim of strong drink, and periodically he would return to his cups, and for days his wife and family would suffer untold misery. After a period of debauchery he would again turn to the church and in tears confess his sins, and begging forgiveness would begin all over again. These lapses continued until it became necessary to try him and expel him from the church. When the revival meetings began he took no part in them though he would often sit back in the rear of the church and watch all that occurred. At last some of those who had received the blessing went to him and urged him to give himself to God for cleansing. He, in a spirit of mockery, agreed to do so. The next evening he took his seat well to the front and when he had an opportunity, he arose to his feet and rushing down to the front called in a loud voice for everyone to look at him. "See," said he, "I am the worst scoundrel in this city, and you all know it. I have been a drunkard for many years, and I have been in the habit of beating my wife and of making my home a place of horror. You all know me and know what a fiend I have been." Kim threw himself to the floor and with cries and contortions of the body imitated the scenes he had been watching so long. Everyone knew that he was not sincere, and the scene filled the congregation with the keenest distress. Spontaneously all knelt and lifted their voices in prayer for the heartless, mocking man. A thousand voices arose as the voice of one man and the sound in billowy waves swept through the church and out over the city. "O, God," they cried, "save this our sinful, mocking brother."

Two nights after this incident Kim was again at church. God had already laid his hands upon him, and when the pastor looked down upon the

congregation there he was stretched out upon the floor in unmistakable anguish. For a time overwhelming sorrow seemed to threaten to end his life. When he was able to rise to his feet amid paroxysms of grief he pleaded for forgiveness for the mockery of the two nights previous. From that hour his heart was cleansed and the man who before had been unable to pass a dramshop without stopping to buy a drink began a new life, and now, after months of testing, he is one of the best examples of Christian rectitude in the church. After his experience of being cleansed he became very earnest in his efforts to save his old associates, and during the next few weeks brought into the church more seekers than any other member.

A third effect of the revival was the deepening of the prayer life of the Christian. We have already indicated the place that prayer took in the inception of the revival. During its progress many of the Christians learned a new secret concerning prayer. Probably this can be best illustrated by the testimony of one of the missionaries. He had always been a man of faith and prayer, and was in no wise different from his colleagues in the sincerity and purposeful character of his prayers. Yet as he wrestled in prayer with God for others he came into possession of a new power and confessed that he had never before in his Christian life found such direct sacred communion with God; in fact, that he seemed to be learning for the first time the real way of prayer. This was true in the lives of many of those who came under the power of the revival. Prayer became a real business with them—the main business of their life. They went about it with the same definite purpose that they brought to all their tasks. They prayed for those in need no matter where they were or what might be their condition. The prayer meetings of the missionaries in Pyengyang were typical of this feature of concerted intercessory prayer. Every afternoon at four o'clock the missionaries would gather at the high school. There was no leader, no singing, not even reading of a selection from the Scripture, but before going to their knees an opportunity would be given to anyone present to mention any special need that might be his. Then all would kneel and each in turn as the spirit moved would voice his petition to God. There was no time limit; and the minutes would speed by and it would often be an hour or even two hours before they would rise from their knees. The Koreans, too, found this secret and gave themselves up to intercession, a company of them often spending a whole night in prayer for their friends. The answers received were swift and remarkable, and some of the most notable results of the revival came as the direct answer to intercessory prayer.

One of the brightest and strongest of the young men after passing through the experience of cleansing was seen to be in terrible mental agony. The missionary inquired into it, asking him if he had yet found peace in his own heart. "O, yes," said he, "yes, yes, I am all right, but look at this," and he thrust into the hand of the missionary a small piece of paper. Opening it, the missionary saw written upon it the single word *nu-ee* (sister). Choking down his sobs, the young man managed to say: "Pray for my sister." The missionary promised and united his prayers with that of the brother. Some time after the missionary asked him about his sister. In answer the young man with radiant face told how he had gone home, eighty *li* away, and "Now," said he, "my sister is saved, my sister is saved."

One of the most remarkable developments of the revival was that of audible prayer. One Sunday morning the missionary in charge of the

meeting asked the congregation to engage in united prayer. Spontaneously, as though under the direct influence of the Holy Spirit, a murmur of audible prayer arose from a thousand lips, gradually growing in volume until it filled the church. The remarkable thing about it was that it produced no confusion and their voices united like the notes from some great instrument of music. The scene of a great congregation of a thousand or fifteen hundred people all on their faces before God and all uniting in audible prayer to God was thrilling beyond description. Thus the Korean church discovered new wonders in prayer and have now a confidence in the power of this blessed privilege of the children of God which is of inestimable value to them.

As one becomes familiar with the spirit and ideas that underlie the old life of the Korean people he is impressed with its callousness. The ancient question, "Am I my brother's keeper?" would be answered by the typical Korean with an emphatic negative. Probably the native clan system is responsible for this. Men recognize that they are united by the ties of kindred, but the broader ties of humanity are little known. One of the most helpful results was a deepening among the Christians of the sense of responsibility for the welfare of others. They got a glimpse of the great Christian teaching of the privilege and duty of caring for one's fellow-men. The story of the preacher at Haiju brings this out. This preacher was a good man and in his way an effective worker but he suffered from this lack of a sense of responsibility. He had no passion for souls. He had been in the employ of the mission as a helper for several years, but had always shrunk back when asked to go to a place of difficulty. During the session of the theological class he was among the first to surrender to the Spirit of God, and he came out of this experience of confession and sorrow with a deep and lasting sense of peace and a holy passion for souls. After the revival he was appointed to Haiju, where the work was suffering through the failure of the native pastor. He took up the work under special difficulty, but in a short time he had transformed the church. He carried the warmth and earnestness of his new-found experience out into other sections with the result that the whole region, as we have already related, was stirred as deeply and regenerated as thoroughly as any region touched by the storm. This thought of the intensifying of the sense of responsibility might be illustrated by repeated examples from the lives of our preachers and workers. A new era has thus been inaugurated and the future of the Korean church is already radiant with promise because of it.

The revival gave the missionaries an understanding of Korean life such as they had not before possessed. They can now appreciate the Korean Christian more fully. Sympathy is more intelligent and help can be given more wisely than in the past. Far from being discouraged, the missionary in Korea has come to see in the native moral possibilities of the highest order. It is true that the revival lifted the curtain from Korean life and character and revealed the Korean in a new light. We have already indicated the astonishment and consternation with which the missionaries listened to the confessions made by the Koreans. It would seem that such terrible tragedies in ordinary life could not occur without their becoming matters of public knowledge and thus being prevented. As a fact, the terrible moral condition revealed was a matter of common knowledge among the Koreans, but it was, to them, a normal condition and excited little comment. Foreigners are necessarily so separated from the Koreans by the barriers of language and

custom that as a rule they get very little beyond the perimeter of Korean social life. It is not surprising, therefore, that the statements made came as a revelation. A superficial observer listening to the confessions might be inclined to think that the Korean character is thoroughly degenerate, and that there is no moral base upon which to erect a really worthy ethical life. Most of the writers in recent times who have described Korea have dwelt altogether on this phase of the native character, and have thus unconsciously placed the Korean in a wrong light. His confessions when rightly interpreted reveal the fact that there are many other things besides sin in Korean life. Korean passions run very deep. He possesses a courage and loyalty, a generosity, and magnanimity which need only favorable conditions for development. When we view against the dark background of the old life the brighter colors of his virtues the Korean stands out as much a hero as any man on earth.

The confessions made during the revival were more than a revelation of the darkness of Korean life. They were also a testimony to the moral courage of the Korean. It took moral courage of the highest type publicly to avow the gross and terrible mistakes of the past and to seek forgiveness of Almighty God and of fellow-men whom they had wronged.

The Outlook

It was given to America to be the first Western nation to enter into treaty relations with Korea, and since the year 1881 the peninsula has been coming more and more under the influence of the forces from abroad. International complications culminated in a protectorate treaty negotiated by the Japanese and Korean governments in November, 1905. The Koreans, under a mistaken idea, attempted to appeal from this agreement to the Hague Conference in 1907. Their delegation was refused recognition at the Conference; this led to the abdication of the emperor and the conclusion of a new agreement with Japan, placing larger powers of administration both in foreign and domestic affairs in the hands of Prince Ito, the Resident-General.

In connection with the abdication of the emperor serious disturbances broke out in Korea which at one time threatened to assume large proportions. During this time the conduct of the church was most commendable. At Seoul and throughout the sections where the disturbances occurred the Christians exerted their influence on the side of law and order and contributed very largely to keeping the spirit of disorder under control. In the north no uprising against the government occurred, and this was all the more remarkable, as the people in Pyengyang and the provinces are the most excitable and turbulent in the empire. Any just review of the causes which contributed to tranquillity must give a large share of credit to the restraining influence of the churches. Throughout this entire region, both in the north and at Seoul, misguided patriots threatened the lives of missionaries and preachers because their influence was against disorder, but as the result of the counsels and restraining influence of the Christian workers bloodshed was prevented and order maintained. It will be noted that in the regions where this occurred the revival had first prepared the churches so that they were more ready to stand for law and order.

Already a new Korea is in process of development. Prince Ito, the fore-

most statesman of Asia, negotiated the protectorate treaty and was appointed by his majesty the emperor of Japan as Resident-General in Korea. Under his wise and sagacious leadership, many reforms have been introduced. Already the country is waking up and a new era is dawning. The fullest possible religious liberty is enjoyed and the opportunity which opens before the church is of a marvelous character. The people at large are turning to the church in multitudes. They are convinced that Christianity offers the only salvation for them, and that through its ethical and spiritual power alone they will be able to develop a manhood equal to the new opportunities which open before them. On the other hand, the church itself is alive as never before, and the native Christian leaders are planning for nothing less than the evangelization of the nation. The new Korea will be a Christian Korea and that within a comparatively short period of time. Churches are multiplying in all directions. It is not possible for a foreign missionary to keep in personal touch with the multiplied groups which spring up everywhere. Evangelistically, the opportunity of the Asiatic continent of the present day is to be found in Korea. No other field compares with this in the urgency and the promise of its conditions. This is the strategic people and the present is the strategic time in this land. Ten millions of souls await help and instruction which the Christian Church can give.

Young Korea is determined to be educated. The cry for schools is heard everywhere. Students in multiplied thousands await instruction. In the past modern instruction has been practically in the hands of the church of Korea. In the introduction of methods, the preparation of text-books, and the training of teachers the leadership has been in the hands of Christians. The government under Prince Ito is turning its attention seriously to education, and if the church will arise to its opportunity, she can perform for the new government of Korea a service of signal value through her coöperation in this work of educating the Koreans. Every school that the Methodist Episcopal Church maintains is overcrowded. Mr. P. T. Collins, of Nebraska, Pennsylvania, is doing a monumental work in introducing schools among the Koreans, and in Chemulpo, Seoul, Pyengyang, and Suwon he has erected institutions whose influence will abide in Korea throughout the coming centuries. The First Church of Wichita, Kansas, has a noble monument in the school at Pyengyang. An elect lady in Illinois has come to the aid of the Biblical Institute at Seoul. At this point a splendid opportunity awaits the church, and not less than three hundred thousand dollars should be invested in the work of education in Korea. If a group of one hundred of God's stewards would agree to give a sum of three thousand dollars each, this sum could be easily raised.

With the general breakup of old prejudices and passing away of old customs come also remarkable developments in the social conditions surrounding womanhood. For centuries the women of Korea have practically been prisoners in the inner rooms of their homes. But this condition is rapidly changing. The old custom of seclusion is fast breaking down and a new life socially opens before the womanhood of Korea. In preparation for this new life the demand for education for girls is a very great and insistent one. Christianity is making large progress among the women of the land; it is the force which has brought the new liberty to them. Women are freely permitted to be present at our church services and to take part in them. Formerly they were never permitted to appear in public, but the

church has been made an exception, and here they come in large numbers. It is a remarkable fact that the church should be the first place to which the womanhood of Korea should go when permitted to leave the seclusion of her own home.

Few people realize the important position that Korea is destined to occupy in the development of the Asiatic world. History has shown that a people may lose their national independence without losing their influence on the life of the world. The position occupied by Korea as first neighbor to China will make her influence upon that country of the greatest moment. With railroads running from the Yalu to all the large ports in the Japan Sea, Manchuria will find her highway eastward through the Korean peninsula. The capital of Korea is nearer to Peking than is Chicago to New York. An American express could cover the distance between the two capitals in fourteen hours. That means that any overwhelming influence which may obtain in Korea will mightily affect China.

As has been shown in what we have said above, the Korean people are perhaps the most religious people of the Far East, and all visitors who have come under the influence of their great Christian congregations have been deeply impressed by them. Already the line of railroad reaching into Manchuria is lined the whole distance from Fusun with Christian communities, and churches have been planted beyond the Yalu in Chinese territory. And, again, the great revival in Korea has produced a deep impression upon the Japanese church. A number of Japanese were converted in the meetings held in Pyengyang although they were ignorant of the Korean language and the contact was one altogether in spirit. The Japanese Christians who were privileged to witness the effects of the revival on the Koreans were profoundly moved and carried back the news to Japan, where in several instances it resulted in greatly quickening the Japanese church. An instance will illustrate this. One night there came into the meeting in Pyengyang a Japanese army officer who appeared to be deeply interested in what was taking place. When the Christians knelt in prayer he knelt with them, but when they arose he continued prostrate before God. No one present could speak the Japanese language, so it was not possible to communicate with him. Shortly afterward he arose and left the meeting. The next day he came with the pastor of the Japanese church in Pyengyang to see the missionary. He told of how in the past he had had very little idea of God, but in the meeting had been so impressed with what had taken place that he could doubt no longer and there had given his heart to Christ. As he was soon to return to Japan he requested baptism, and the following night a little group of Japanese took their place in the midst of the vast audience of Koreans. At the close of the service this soldier-Christian was baptized into the Christian faith amid the common rejoicing of Japanese and Koreans. The officer returned to his home with his heart filled with the divine passion for souls. He preached the gospel of Christ in his native town with such earnestness and flaming zeal that the entire community was deeply stirred and many persons were brought to Christ.

This is but typical of the possible influence that Korea may exert upon her neighbors. There can be no doubt that Divine Providence has destined the three empires of the Far East—Japan, China, and Korea—to become united in a relation of the most intimate character. The reaction of each of these nations on the other two will necessarily be intense. If, as we firmly

believe, it should be Korea's destiny to have a large part in molding the religious sentiment of this great far eastern trinity of empires, who can adequately measure the importance of the service that she will perform and the imperative necessity that the Christian Church should hasten to Korea with the help that the infant church in the peninsula needs?

The growth of the church in Korea furnishes a bright promise of the speedy evangelization of this people. The first converts under the Methodist Episcopal Church were reported in 1888 and numbered thirty-eight. In 1907 the total following of the church was 39,613—an increase over the beginning of over a thousandfold. An examination of the statistics of the mission will show that the ratio of increase has practically been maintained from the beginning, and all signs indicate that this increase may continue for an indefinite time. It is easy to work out marvelous results with figures in connection with any enterprise, but when one contemplates the numerical growth of the church in the Korean field the result must be a great strengthening of the faith of the church in the complete success of its mission to the world. In Korea we have a field in which there is promise of the rapid evangelization of the entire nation, and whose very condition constitutes an imperative call to the church to concentrate her effort on the great work of giving a people so ready for it the gospel of Christ. The results reported in Korea have been achieved in the midst of a poverty of men and resources which might well have daunted the best workers. The Korean Mission has had fourteen men, thirteen wives, and thirteen Woman's Foreign Missionary Society workers, or a total of forty. We are confident that if the church had given Korea five times the number of missionaries the field now possesses, the results in converts would have been many times what they are. There has been in Korea only one native worker for each 660 of the church membership, and only one missionary (man) for each 1,630 church members. Taking the past three years into consideration the average rate of increase in Korea has been over 33 per cent. If this rate of increase is maintained for a period of ten years, there will be in the care of our mission in Korea a total church membership of over 400,000.

As far as human foresight can penetrate the future there is no reason why this rate of increase should not be maintained and even exceeded. The vital question is: Will the church in America meet the responsibility which this condition of affairs imposes upon her? The crux of the missionary question, as far as it relates to Korea, is not here on the field but is at home on the threshold of the church in America. No obstacle appears ahead of us to prevent the saving of hundreds of thousands of Koreans. It is only a question of whether the church at home will make good the opportunity which has been given her of God—to bestow upon one nation, during this generation, the priceless boon of becoming Christian in its national and individual life.

